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TSF News and Reviews

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NOVEMBER 1978

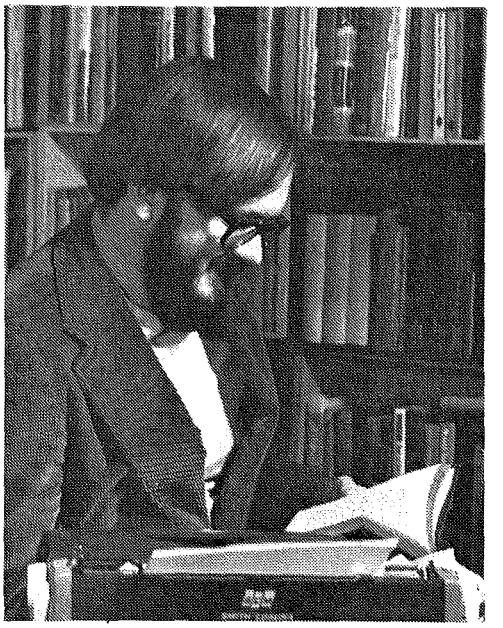
ON GETTING ACQUAINTED WITH A THEOLOGICAL LIBRARY

By Donald W. Dayton

I am told that beginning theological students often find the library a foreboding and alien institution, one that yields its treasures very reluctantly and resists all efforts to penetrate its mysteries. As a long time inhabitant of theological libraries, I would like to report that all such rumors and impressions are false. Theological libraries are basically benign and generous institutions, willing to cooperate with all who show enough respect for them to spend a little time getting acquainted. Let me make a few suggestions that might ease those first awkward moments and help lay the basis for a long and fruitful friendship.

(1) Many seminaries and graduate schools now provide some sort of library instruction. If your school offers a course in theological bibliography or research method, see if you can work it into your schedule as soon as possible. It may seem like a large investment of time and effort, but it will repay you many times over--in both time saved and better grades. If such a course is not available, there may be orientation lectures or some other introduction to the library. If so, don't miss the opportunity. Don't be too cocky about what you know about libraries, especially research libraries. At the very least, your school will have some sort of library handbook of basic information. Ask for it and devour it.

(2) If your library does not provide formal instruction or help, find some other way to get the information and skills. Read, for example, *Using Theological Books and Libaries* by Ella V. Aldrich and Thomas Edward Camp (Preintice-Hall, 1963). This is a little dated, and unfortunately out of print, but your library should have a copy. More oriented to search procedures for writing a research paper is the more recent *Library Research*



Donald W. Dayton directs the Mellander Library of North Park Theological Seminary while finishing his doctorate in Christian Theology at the University of Chicago.

INSIDE...

Guide to Religion and Theology (Ann Arbor, MI: Pierian Press, 1974) by the reference librarian at Earlham College, James R. Kennedy Jr. If you can't find it, get your librarian to order it or ask your bookstore to get you a personal copy. It sells for $4.50. Another helpful pamphlet, though its "list of basic reference books for the theological student" is now dated, is the *Writing of Research Papers in Theology: An Introductory Lecture* (2nd printing by the author, Trinity Evangelical Divinity School, 1970). This is the basic lecture that John Warwick Montgomery used to give to new students as librarian at the University of Chicago Divinity School.

(3) Block out some time, perhaps an afternoon, to get acquainted with the eccentricities of your own library. Use whatever guides are available. Just explore. Locate the "reserve book" collection of limited circulation items in heavy demand for course use and take time to learn the special rules governing that collection. Identify the "reference" collection of books that must be consulted within the library. You won't be able to miss the main collection, but don't forget that special collections may also exist, such as audio-visual, microform, vertical file (pamphlets, etc.), rare books and so forth. Make a point of locating the periodicals, both current and bound. Are the bound periodicals in your library filed in the general collection of books or kept in a separate location and arranged alphabetically?

(4) Spend some time getting familiar with the classification scheme used in your libary. Small schools, sometimes associated with a college, may still use the Dewey Decimal System, which should be familiar to you. If yours is a very large library, or one associated with a university, it will probably use the system of the Library of Congress (LC), a combination of letters and numbers that is more complex and discriminating; or your seminary may use a special scheme designed for theological libraries, like that of Union Theological Seminary. Standardization and computerization are pushing everyone toward the Library of Congress System and a more pragmatic approach that sees the classification scheme merely as a location and retrieval device. But all classifcation schemes still have a logic to them that tries to bring together material on the same subject and to arrange the collection in some sort of coherent pattern that permits browsing--if you know how it works and are still allowed into the stacks. Your library has probably posted somewhere an outline of the scheme--or may have a handout that you can have. Browse through a couple of sections, perhaps the New Testament section or the area devoted to your own denominational history, to see how the scheme works. Pay special attention to the "call number" that locates each item, noticing any special "location indicators" (usually at the top of the call number) like "tapes", "microform," "rare book," "reference," and so forth.

(5) Spend some time with the card catalog. You may think that you understand it, but there are some unexpected kickers, especially in a theological library. More and more card catalogs are "split" with the subject cards pulled out and filed separately. Remember that the card catalog provides access to the collection basically in three ways: (1) title, (2) author (which may be an organization or some other body responsible for publication), and (3) a variety of subjects, depending on how complex the book is. "Subject headings" are the hard part because libraries often do not use the common expressions you may expect. Learn the special subject heading language. Ask for help if you have difficulty or use the big red book often placed near the catalog, *Subject Headings Used in the Dictionary Catalogs of the Library of Congress*. That book is the "bible" by which librarians assign subject headings and provides cross references (often repeated in the card catalog) from more common expressions to the one used by libraries. The most troublesome area in the card catalog is the complicated section under the heading "bible" whose subdivisions will go on for drawers in even the smallest theological library. Use this heading only as a last resort--or spend some time getting acquainted with the subdivisions and arrangement, which will vary from library to library. Also get acquainted with the information on the cards. You might learn more than you expect by noticing how prestigious the publisher is, by looking at the "descriptive notes" in the middle of the card,

by noticing the subject headings ("tracings" at the bottom of the card) attached to it, by checking to see if it appears in a scholarly series, and so forth. And don't forget that the author card is a good source for birth and death dates.

(6) Once you master the card catalog, be sure that you understand its limitations. It is, in effect, an index only to a given collection. With the explosions of information and rising costs, not even the largest libraries can buy everything. What you need may exist elsewhere, and most libraries now have networks by which they can borrow such material for you, especially as you get involved in more advanced work. Learn to start not with the card catalog, but with broader bibliographies found in standard reference works, in basic studies of the subject, or in basic studies if the subject, or in separtely published bibliographies. Check the sub-heading "bibliography" under your subject heading in the card catalog. Take a look at John Graves Barrow's *Bibliography of Bibliographies in Religion* or John Coolidge Hurd's *Bibliography of New Testament Bibliographies*. Learn to ask first what has been published, and only then whether your library has it. Ask for help. Your library has access through computer link-ups and awesome reference works to much more than is kept on the premises. And don't forget that unless a lot of special and very expensive care has been lavished on your card catalog in the form of "analytical" entries that multiples authorship works will not be indexed. Get acquainted with the new *Religion Index Two* and other works that index such volumes.

(7) Give special attention to the periodical collection, both current and back files. It will take some time to get acquainted with all the journals in the various fields, but spend some time browsing on a regular basis until you begin to know your way around. Particularly important are the various periodical indexes. You have probably used the *Reader's Guide to Periodical Literature*. Now you need to master such specialized indexes as *Religion Index One* (*RIO*, formerly *The Index to Religious Peridocial Literature*), the most important (in part because it now provides abstracts of the articles indexed), or the more evangelically oriented *Christian Periodical Index*. These two are also important because of the indexes to book reviews to be found in the back of each volume. (Take a look, too, at the more frequently published *Book Reviews of the Month*.) There are also more specialized indexes, like the *Catholic Periodical Index* or the series inaugurated by Princeton's Bruce Metzger (*Index to Periodical Literature on the Apostle Paul*, *Index to Periodical Literature on Christ and the Gospels*, etc.). And if you do serious work in biblical studies, be sure to get acquainted with *Elenchus Bibliographicus Biblicus*, an annual bibliography in biblical studies. Do not forget that if your library doesn't have a given periodical, your librarian has ways of getting hold of it, probably some "union list of serials" for your area.

(8) Spend some time browsing in the reference collection. There are encyclopedias and dictionaries on all sorts of specialized subjects, and they provide basic overviews of various questions, as well as a preliminary bibliography. Get you own set of *The Interpreter's Dictionary of the Bible* and reach for it regularly. Get in the habit of consulting the *Oxford Dictionary of The Christian Church* and the more evangelically oriented *International Dictionary of the Christian Church*. Don't neglect works like *The Encyclopedia of Philosphy*, Hastings' *Encylopedia of Religion and Ethics*, *The New Schaff-Herzog Encylopedia of Religious Knowledge*, etc. One could go on indefinitely, but take some clues from the lists of reference books cited above in section two. Get your own copy of Frederick W. Danker's *Multipurpose Tools for Bible Study* (Concordia), the best guide to reference works in biblical studies.

Several seminaries have put together annontated lists of reference books. See, for example, *Resources for Research,* put together by the librarians at B. L. Fisher Library, Asbury Theological Seminary, Wilmore, KY 40390.

(9) Ask for help. Start with the reference librarian, if possible, but don't be afraid to go to others. Even though most theological librarians are over-worked, they will usually be glad to help, especially if questions are intelligent, revealing some preliminary work and some grasp of what the whole process is about.

(10) And finally, start to build up your own library. My favorite guide is *Essential Books for a Pastor's Library,* now in its fifth edition and published by Union Theological Seminary in Richmond, Virginia. That covers all areas of theological study. There are also the TSF guides to biblical studies available through the TSF office in Madison, WI, and regularly advertized in these pages.

Understanding library systems, discovering bibliographic helps and wisely building your own collection will be ventures that will serve you and your friends for years to come.

A READER RESPONDS

Dear Mark,

You put these words in the recent *News & Reviews:* "In our rejection of legalistic structures we too often give up the very God-given means for grace! Devotional Bible study, prayer, fasting, journaling, silent retreats are all desperately needed if one seeks more than intellectual pride and disintegrated pastoral skills." That's quite a good description of the situation I find myself in. (Perhaps it's increased by the fact that, being a Calvinistic Baptist at a seminary which is Calvinistically Baptist, I have rejected the very concept of "means of grace" along with any kind of legalism).

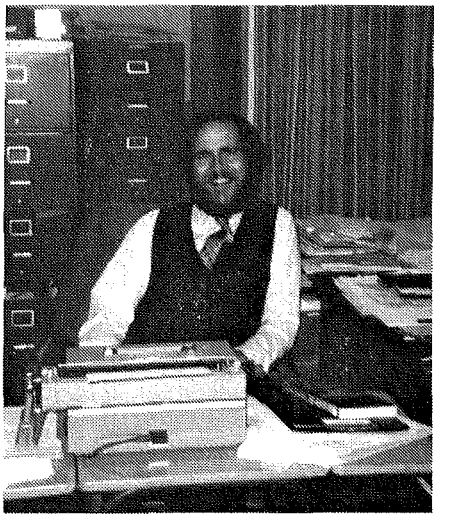
My spiritual life has become more and more vague during the time I've been in seminary. Your words struck a responsive chord with me, much like one of the ideas in Thielicke's *Little Exercise for Young Theologians* did a couple months ago--that is, the distance between our spiritual understanding and our experience. Another thing was an article by Pinnock which mentioned the importance of spiritual experience. But these things are not percolating down into my experience. To put it more simply, I'm not doing anything about it. Neither my theology nor my personality gets along too well with the idea of discipline.

I'm going to start "journaling." I'm not sure what that means, but, if I stick with it, I'm sure I'll learn on my own.

Thanks for your word of exhortation and the whole work of TSF.

(Name withheld)

COMMENTS FROM THE EDITOR



I have appreciated the positive communication we have received about *News & Reviews*. Don Dayton has written an excellent article on library research in this issue. Future articles concern spiritual formation, justice and field education. Several new cassette tapes are offered with this issue. Also, notice a new bibliography on Hans Küng by Pinnock, now available from TSF Research. The next issue of *N&R* will be published in late January.

...ON NEW CHAPTERS

A new TSF chapter has been started at Montreal. The contact person is Grant Lamarguard, 2077 Tupper St., #16. Also a French speaking group is underway in Riverview, New Brunswick with Bill Kelly at 30 Glengarry Lane. Alan Padgett at Drew University (P.O. Box 1288) has written about another group which is forming. Additionally, a new group has begun meeting at Southeast Baptist Theological Seminary (Wake Forest) with the help of Professor James Parker. Members are urged to write to us about activities and concerns.

...ON DECEMBER TSF CONFERENCE

Plans are continuing to be made for the first North American TSF Conference. Registration begins at 3 p.m. on December 29 at Garrett-Evangelical Theological Seminary in Evanston. The opening session with Clark Pinnock will begin on December 29 at 7 p.m. The conference will conclude about noon on Sunday, December 31.

Speakers include Clark Pinnock (Toronto School of Theology), Donald Bloesch (Dubuque), Paul Mickey (Duke) and Howard Snyder (author of the *The Problem of Wineskins*). There will be opportunities for informal discussions in addition to lectures and panel dialogues.

Registration deadline has been moved to December 15. Rooms at the seminary are limited, but nearby hotels are available. All meetings will be at the seminary. Most of you received a yellow brochure in the October mailing. If you need more brochures, write to TSF Research (see the order sheet).

As is indicated by the selection of speakers, our initial TSF Conference is especially geared for the seminarian. Several concerned members wrote about the exclusion of religious studies issues. I hope that TSF can gain abilities in serving RS students, but we currently have very few members who are not more closely connected with seminary and church matters. The conference being tentatively planned for 1979 will include speakers addressing particular RS issues.

To promote more such emphasis, I need to hear from RS students. Let me know about your academic pursuits, the texts and viewpoints being taught and any special needs which you face in that academic field. My own RS major (Wichita State University) included a few significant events but I was often without assistance in knowing how to process the information. Three of our Associate Editors (Davis, Frykenburg, Yandell) are professors at RS and philosophy departments at secular schools. Let us know what books should be reviewed, what Christian resources have been most valuable and what areas present the most acute problems. Also, encourage other RS friends to join the membership of TSF.

...ON THE MOONIES

Finally, a confession: I have been with the Moonies. During June and October sessions, the Evangelical-Unification Dialogue covered personal testimonies, extensive theological pursuits, and the beginning of good friendships. On the foundation of those friendship, we were able to be totally frank about our theological positions and to see the tremendous gap between us. According to Unificationists, earlier dialogues with Liberal church members had become "boring". We did not suffer from that problem.

While good resources can enlighten those of you who may be interested (most notably, The Puppet Master, by Yamamoto, published by Inter-Varsity Press; and A Time For Consideration, a generally sympathetic collection of articles available from the Edwin Mellen Press, Suite 918, 255 West 24th St., New York 10011; and--after publication--the edited dialogue itself), I will here voice an observation which I believe to be a clear judgment on the Christian Church.

Most Unificationists at the dialogues left Christian backgrounds, usually evangelical, for these main reasons: First, they discovered the warmth, care, affirmation, and security of the close-knit "family". Secondly, they claim the Divine Principle explains the significant questions they had about Christianity. Thirdly, they discovered a mission worthy of the commitment of one's life. Need I say that we are guilty of serious omissions? The issues of fellowship, the renewing of the mind, and the Great Commission are not options with the Christian Church. May our confession result in repentance that bears fruit.

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RECOMMENDED PERIODICALS

Several "main-line evangelical" publications are worthy of regular library perusal, if not personal subscriptions. I list the three front runners alphabetically: *Christianity Today*, is now under the leadership of Kenneth Kantzer. Articles are mainly aimed at church professionals and lay leaders. Most concern practical areas: "Moving the Counselor into the Church," "The Urgency of the Equipping Ministry," "What Sound Church Music?", "What about Divine Healing?" Others cover contemporary issues like terrorism, modern Judaism or an excellent series on South Africa. Scholarly articles also appear on biblical, theological or philosophical topics. Writers include Carl Amerding, Peter Beyerhaus, John Stott, Ward Gasque and Cheryl Forber. *Christianity Today's* news coverage and book reviews are of especially high quality. (1 year of 22 issues costs $15; Christianity Today Circulation Office, P.O. Box 354, Dover, NJ 07801).

Eternity, with the creative leadership of Stephen Board, offers wide ranging articles; for example Ramm on the idolizing of technology, Bube on the energy crisis, Board on the glut of doctorates or Hitt's series on "Evangelicals in America" (all from the June, 1978 issue!). Other frequent contributors include Pinnock, Mounce, LaSor, Bruce, Moberg and Conn. Excellent book reviews cover practical and academic areas. New briefs and occassional articles report on issues as they relate to the evangelical church. The breadth and irenic posture of *Eternity* make it a primary periodical for the expanding evangelical church. (Subscription are $9/year from 1716 Spruce St., Philadelphia, PA 19103).

Reformed Journal, a consistently excellent publication coming mainly from the Christian Reformed Church, is now a thoughtful, contemporary, ecumenical monthly. Contributors include Smedes, Boer, Daane, Mouw, Lindskoog, Homes. Articles concern sociopolitical and church issues (Bakke, South Africa, test-tube babies, women in the church) and excellent reviews cover theological and ethical areas. Recent interaction with the more Ananbaptist tradition of *Sojourners* attracted some attention. Subscriptions are very inexpensive at $7.50/year (255 Jefferson SE, Grand Rapids, MI 49503).

The Other Side, "a magazine of Christian discipleship," publishes 12 issues a year ($11.50) featuring essays, Bible studies, reviews, creative writing and ideas for action. The serious call to hear and act as radical Christians is accompanied by refreshing humor. Editors John Alexander (not Inter-Varsity), Krass and Olson are joined by associates including Costas, Don Dayton, Nancy Hardesty, John Perkins and Ron Sider to write articles like those in the September '78 issue centering on doing evangelism in the style of Jesus, or earlier issues focussing on economics, family, violence, racism, and spirituality. Overall, *The Other Side* is probably the best of the magazines helping the church with discipleship. Ask for your free copy of Ron Sider's *Rich Christians in an Age of Hunger* with your one year subscription. Write to The Other Side, Box 158, Savannah, OH 44874.

ARTICLES WORTH READING

The September 18 issue of *Christianity and Crisis* focuses on the now postponed gathering of Latin American Bishops in Puebla, Mexico. Robert McAfee Brown and Gustavo Guitierrez are the contributors.

The July, 1978 issue of *Gospel in Context* focuses on "Conversion and Culture" with articles by Donald Jacobs and Orlando Costas.

The First New Testament by Estrada and White (Nelson) reviewed by Gordon Fee in *Christianity Today*, October 20, 1978.

Modern European Thought: Continuity and Change in Ideas, 1600 - 1950 by Franklin Baumer (Macmillan). Reviewed by William Wells in *Christianity Today* October 20, 1978.

"Solzhenitsyn's Harvard Sermon," editorial by James Wall in *Christian Century*, September 20, 1978.

New International Version, reviewed by William LaSor (Fuller) in *Christianity Today* October 20, 1978.

R. P. Martin's *New Testament Foundations Vol. 2* (Eerdmans) reviewed by Robert Mounce, *Reformed Journal*, October 1978.

"Unmasking the Powers: A Biblical View of Roman and American Economics" by Walter Wink in *Sojourners*, October, 1978.

Enough is Enough by John V. Taylor (Augsburg). Reviewed by Denis Goulet (Overseas Development Council) in *Occasional Bulletin*, July, 1978.

Rudolf Augstein's *Jesus Son of Man* (E. P. Dutton) reviewed by Leonard Sweetman in *Reformed Journal*, October, 1978.

OTHER WORTHWHILE REVIEWS

Helmut Thielicke's *Evangelical Faith Vol. II* reviewed by Stephen Smith in *Christianity Today*, September 22, 1978.

James M. Robinson's *The Nag Hammadi Library in English* (Harper & Row) reviewed by Edwin Yamauchi in *Christianity Today*, October 6, 1978.

Richard Quebedeaux's *The Worldly Evangelicals* (Harper & Row) reviewed by Martin Marty in *Christianity Century*, October 4, 1978.

John Stott on James Barr's *Fundamentalism* (Westminster) in *Christianity Today*, September 8, 1978.

James Boice's *The Sovereign God* (IVP), reviewed by James Daane in *Reformed Journal*, September, 1978.

Hans Küng's *Signposts for the Future* (Doubleday) reviewed by Carl Peter (Catholic University of America) in *Reformed Journal*, September, 1978.

TSF MEMBERSHIP

TSF News & Reviews will be published five (5) times during the 1978-79 school year. The subscription price ($5.00/one year, $9.00/two years; add $1.00/year outside N. America) includes three (3) issues of *Themelios* costs $3.00/year). All subscriptions begin in the fall and end in the spring. Bulk rate available on request. Published by the Theological Students Fellowship, 233 Langdon, Madison, Wisconsin 53703.

Critical New Testament Questions

As part of a series of reviews on J. D. G. Dunn's *Unity and Diversity in the NT*, Grant Osbourne (Associate Editor and Assistant Professor of NT at Trinity Evangelical Divinity School) comments on critical NT Questions.

Dunn's monumental book cuts across virtually every major NT issue of the last few decades, and for this reason alone Dunn should be congratulated upon a tremendous service to NT research. In actuality, it takes a comprehensive look at the whole question of diversity in the NT, and each section summarizes research in the major areas of critical study. Of course, whenever one has so comprehensive a survey as this, one faces the danger of generalization, and there are noticeable gaps in Dunn's reasoning. We hope to point out a few.

The key to reading and understanding Dunn, as Paul Byer pointed out in the previous issue of *News & Reviews* is to begin with the concluding chapter. The individual sections can be perplexing because of their brevity unless the reader understands where Dunn is going. Dunn believes, against Bultmannians, that the "unifying element" in the NT (and thus in the early church) which integrates the whole "was the unity between the historical Jesus and the exalted Christ" (p. 369). Other unifying strands, such as the sacraments, the place of the OT, the kerygma etc., depend upon this continuity between "Jesus the man and Jesus the exalted one." Apart from this, however, there was tremendous diversity in the expression of that unity, e.g. Jewish or Hellenistic, gnostic or apocalyptic Chrisitanity. Indeed, "there was no single normative form of Christianity in the first century" (p. 373). These diverse forms come into sharp conflict with one another, but they were united in their adherence to Jesus as the exalted Lord and hence were regarded as valid so long as they maintained this common core.

Dunn then applies these conclusions to the question of the canon and especially to the concept of a "canon within the canon" which can unite all the diversity within the church today. He then argues that the same unity of the earliest church should unite the church today. The canon "recognizes the validity of diversity" in both doctrinal and practical areas, and so the church today must allow the same flexibility.

When we examine the evidence which Dunn has marshalled in this light, some interesting aspects become more clear. His first major section, "Unity in Diversity?", looks at nine areas of the early church, the kerygma, the confessional formulae, the tradition, the use of the OT, concepts of ministry, patterns of worship, the sacraments, the Spirit and experience, and christology. The unity and diversity in each of these areas deserves examination, but we will choose only a couple due to the limits of this review. On the kerygma he notes a great diversity--Jesus centered on the imminent coming of the Kingdom; Acts on the proclamation of salvation; Paul had no standard approach but varied his gospel according to the circumstances, e.g. from Galatians 1 to 1 Corinthians 15. John changes both Jesus and Paul to a dualistic black-and-white crisis decision Dunn then concludes that there is no common kerygma in the early church, only a "core" based on the exalted Jesus, his demand for faith-commitment and his promise of salvation.

However, one must ask whether the diversity is as pronounced as Dunn states. For example, with regard to the development of Paul's eschatology from the Thessalonian epistles to Philippians, Dunn notes but fails to interact with C. F. D. Moule's excellent article ("The Influence of Circumstances on the Use of Eschatological Terms," JTS ns, 15 [1964], 1-15), which concluded that Paul did not change his message (or kerygma) but rather his emphasis. This has repercussions for Dunn's other points, for one must ask whether the distinctions Dunn notes elsewhere deal more with form than content. Is there truly a difference in the kerygma of Galatians and 1 Corinthians 15 or between John and Jesus? This reviewer must say that Moule's discussion applies here as well. The dualistic emphasis in John has not replaced Jesus' eschatological tension, nor does his realized eschatology contradict Jesus' stress on the imminent kingdom.

The chapter on "Spirit and Experience" repeats the conclusions of Dunn's *Jesus and the Spirit*. He classifies the earliest Christians as "enthusiastic" or ecstatic, due to the appearances (which he calls "visionary experiences"), Pentecost and the stress on miracles. In comparison Jesus, while he had such experiences, penetrated to a deeper level, that of the Fatherhood of God and the Spirit's anointing rather than the external, charismatic results. In the same way Paul, although he had enthusiastic features, strongly clarified the outward expression by stressing that the grace of Christ and order in the community must both test and control the external side. In later works, especially the Pastorals, this pneumatic element is played down and is finally replaced by tradition. The one exception is John, where the connection between inspiration and tradition is maintained.

Here we may add Dunn's later discussion (ch. XIV) of "Early Catholicism." Here he follows Käseman in noting the fading of the eschatological hope and the increasing institutionalization of the church (especially in Ephesians and the Pastorals) as proving the change from the charismatic or pneumatic character of the primitive church to "early Catholic." Like Käsemann *et al.* he does so by placing the institutionalization of Acts as due to the influence of early Catholicism. Dunn then explains the paradox between Luke the enthusiast and Luke the early Catholic by stating that "much though Luke wants to present earliest Christiantiy as a united whole, he also wants to demonstrate the sovereign freedom of the Spirit over the Church" (p. 356). The main evidence of early Catholicism, he notes, is "the crystallization of tradition into set forms," a process observable in Matthew but most clearly notable in the Pastorals. John evidences a reaction against early Catholicism.

However, we must ask here whether the evidence warrants the verdict. Dunn has shown data pointing to divergent forms of expression, but he has not proven that these were *competing* forms. The evidence of the NT seems to show that both existed side-by-side. The presence of "elders" within the pneumatic church (Ac 20:28) is very much in keeping with Jewish precedent (where, for example, the apocalyptic visionaries remained within the synagogue). Also, he states rather than proves that John is a reaction against early Catholicism (although his *Jesus and the Spirit* attempts such proof, this reviewer does not believe it is conclusive). Again it is more a "both-and" than an "either-or." The "Spirit-inspired" stress in the early church was not (and need not be) contradictory to the developing tradition coming out of that pneumatic aspect. Again, while Dunn's basic premise of development is correct, the extent to which he takes it goes beyond the evidence.

Finally, we might note Dunn's discussion of Jewish-Hellenistic and Apocalyptic Christianity in his second major section, "Diversity in Unity?". After an excellent discussion of the various strands of Jewish Christianity in the NT as opposed to third-century Ebionism, Dunn concludes that Jewish Christianity in the early Church was deemed unacceptable when it slipped into conservatism, i.e., sought to place Jesus within the mold of Judaism and refused any new revelation. As to Hellenism, Dunn first notes the growing rift between Hebrews and Hellenists in Acts 6 and then the growth of gnosticism at Cornith, Philippi and in the Pastorals concluding that divergent expressions of Christianity were acceptable within the communities themselves. He then notes gnosticizing tendencies within the communities themselves. He then notes gnosticizing tendencies within the Q-tradition of the *logia Jesu* and within Paul himself (as seen in Paul's discussion of the resurrection body in 1 Cor 15 and 2 Cor 5). The radical continuity between the historical Jesus and the exalted Christ which Paul maintained caused him to deny the gnostic tendencies. It was this dynamic which led the early church and the heretics to misunderstand him; the diversity in his own system kept him from being placed in any camp. The same was true in the Johannine camp; there was a willingness to depart from standard tendencies but a demand to present the unity between the divine Son of God and the incarnate Christ. As for apocalyptic Christiantiy, Dunn believes it was united in the centrality of Christ, the tension between the already and the not yet and in its refusal to speculate about dates and times. However, there was no "apocalyptic orthodoxy;" it was primarily "Jewish Christian enthusiasm" but in the Gentile mission took on many Hellenistic expressions.

Dunn's schemata has many attractive features. The diversity of the early Church is certainly shown clearly and decisively. Perhaps his greatest contribution lies in his chapter on the value of the apocalyptic for the church. However, we cannot help but wonder whether again he has overstated his conclusions. Was the unity restricted to the christological realm? Were these aspects as diverse as Dunn claims? Three questions may be asked: 1) Should we maintain so wide a distinction between the Jewish and the Hellenistic branches? The differences were there, so much so that even in Paul's later Epistle to the Ephesians he still had to address the problem. Yet for all that the thought-patterns were not as distinct as heretofore supposed (see I. H. Marshall, "Palestinian and Hellenistic Christiantiy: Some Critical Comments," NTS 19 [1973] 271-87) and it has not been proven that the unity was restricted to the personhood of Christ. 2) If one considers the Jerusalem Council of Acts 15 to be an historical event, doesn't that put a different light on the distinctions? If it was, his semi-agreement with Baur that the rift between Jewish and Gentile Christianity continued must be modified. While the Council did not settle the issue, a large portion of Jewish believers, including James himself (we agree with those who date his epistle before rather than after Paul's epistles due to the lack of any reference to the Gentile mission), aligned themselves in support of the Gentile mission. Most of Paul's epistles, as well as the general epistles, were sent to a mixed church, indicating far more unity than Dunn has allowed. The Judaizing branch became schismatic, as indicated in 2 Corinthians 11. 3) The practice of excommunication, as indicated in 2 Corinthians 5 and 2 Thessalonians 3, involved ethical as well as doctrinal (not merely christological!) matters. While it could be argued that this was only the Pauline church, it does show that the "normative branch" of the church went beyond the christological in determining the core which must be affirmed.

In conclusion, we believe that Dunn's major problem is that he restricted himself to the older critico-historical methods in compiling his data. He gives only a surface reading and so his conclusions are based only on an overly rigid interpretation of the evidence as it appears. If structuralism has taught us anything, it is that the words themselves presuppose a contextual meaning which goes far deeper. We believe that this "deeper reading" (in fact, Dunn's evidence itself!) will support a far greater unity in the early church. While he has shown the great diversity in worship patterns and kerygmatic expressions, he has not proven the extent of diversity which he wishes to propound. In short, his book has great value in forcing the church to take another look at the biblical evidence for unity and diversity, but it must be used with care.

NEW TESTAMENT

The Favorable Year of the Lord: A Study of Jubilary Theology in the Gospel of Luke by Robert Bryan Sloan Austin, Texas: Scholas Press, P.O. Box 14317, 213 pages, $3.25. Reviewed by James Parker, Visiting Assist. Professor of NT Interpretation at Southeast Baptist Seminary (Wake Forest).

The Favorable Year of the Lord was originally done as a doctoral dissertation at the University of Basel, Switzerland. It received glowing recommendations to the Theology Faculty there from Doktorvatern Bo Reicke and Markus Barth. Our estimate of the value of this work for the current American theological/ethical scene is equally high.

This work is in essence a scholarly attempt to answer the currently popular question whether and (if so) in what sense Jesus, in his Nazareth sermon as presented in Luke 4;16-30, declared a Year of Jubilee. In addition to the interest that this question currently commands in many socio-politically oriented Christian groups, both the importance of this issue for understanding the theology and purpose of Luke-Acts as well as its profound relevance vis-a-is our perception of the history and mission of Jesus and his own understanding of the kingdom of God represent very pressing concerns for contemporary New Testament scholarship.

Dr. Sloane has eschewed the use of no critical tool or methodology in his pursuit of an answer to this question. His sane use of these critical tools, moreover, is a refreshing example of the positive value to which they can be put in New Testament studies when rigorously employed by one who is willing neither to set aside any of the exegetical data nor to be controlled by a naturalistic historical bias.

It must be remembered that the book is still in its dissertation form and for that reason contains passages and, indeed, whole sections that are highly technical in language and content and are most profitably read and evaluated by those experienced in the world of New Testament scholarship. This fact, however, should not discourage the interested non-expert from a careful study of its pages inasmuch as there is both a great wealth of information contained therein that is relevant to certain broader issues of Lukan and New Testament theology (particularly Christology and eschatology) and because there is also a serious attempt by the author to relate his historico-exegetical findings to the present missiological (social, political and evangelistic) concerns of the 20th century church.

Sloan begins his work by presenting in summary fashion the basic provisions of the jubilee-sabbath year legislation. In the exposition of this task the author also explores the theological assumptions behind each of the jubilee provisions.

The author also discusses in this context the eschatological features of the jubilee legislation--i.e., those themes in the levitical provisons which may have contributed to, and made the jubilee ordinance susceptible of, the later eschatological adaptation of it by Isaiah and Jesus/Luke. It is in fact the eschatological use of the jubilee code that accounts for its use in Daniel, the Book of Jubilees, Qumran (11Q Melch.) and later Jewish rabbinic/talmudic literature. This fact is of crucial import when the author comes in his conclusion to discuss the question of the present day application of the jubilee legislation.

Chapter II of Sloan's work seeks to establish beyond any shadow of doubt that is is indeed the notion of jubilee that stands behind the Nazareth reading by Jesus of Is. 61:1-2a, 58:6d in Luke 4:16-30. The proclamation of "the favorable year of the Lord" in Luke 4:19 is for Jesus the proclamation of the long-awaited, eschatological year of jubilee. Sloan's careful and meticulous exegetical work and his illustrative use of the Qumran document 11Q Melch to establish this as a certain fact. The implications of the jubilary background of this passage for understanding Jesus' self-understanding and the mode of his christological self-revelation are developed in the remainder of Chapter II, especially with regard to the titles "Messiah" and the eschatological "Prophet like Moses." Space does not permit here the presentation of Sloan's excellent and intriguing conclusions regarding the pattern of Jesus' self-revelation.

Chapter III may well be the most exciting and creative of Sloan's work. In it he illustrates the pervasiveness of the jubilee vision in the gospel of Luke and its crucial importance for understanding the background, nature and content of Jesus' "preaching of the kingdom." Sloan's analysis of the various verbal phrases which refer to the activity of "preaching the gospel" as used in Luke, his tracing of the Lukan (midrashic) use of the language of Is. 61, and his discussion of Luke's employment of the verb and noun forms of aphesis ("release"/"forgiveness"), the terminus technicus for the "year of jubilee," all clearly establish the deeply-rooted assumption and pervasive application of the idea of jubilee in Luke's gospel. The fact is indispensable for a proper understanding of the very nature of the kingdom that Jesus proclaimed and, in that connection, for perceiving the character of Jesus' Messianic consciousness.

Sloan's final chapter discusses the implications of his findings for understanding the purpose and theology of Luke. It is, however, Sloan's conclusion that will undoubtedly provoke the greatest stir among those interested in the year of jubilee as a model for Christian social action in the present. The author, whose work was inspired by John Howard Yoder's *The Politics of Jesus*, has nevertheless rejected Yoder's conclusions with respect to the meaning of the proclamation of the year of jubilee by Jesus in Luke 4:16-30. Sloan will allow neither the conclusion that the year of jubilee that Jesus proclaimed is purely a social event (a la Yoder) nor the "orthodox" conclusion that it refers only to "spiritual" release, i.e., the forgiveness of sins. For Sloan, and if he is right, for Jesus and Luke too, the year of jubilee, as proclaimed by Jesus in Lk. 4:16-30, refers to both. It must be said that Mr. Sloan's case is strong. The historical and exegetical evidence he marshals *against* Yoder's claim (that

the announcement by Jesus of a year of jubilee had no eschatological significance for Jesus' hearers or for the rabbinic Judaism of his day and that it was/is therefore an event of only social significance) is not only convincingly prodigious but also irrefutable. To be sure, Sloan insists that the jubilary "year of the Lord" has the forgiveness of sins as its ultimate concern, and that it is, moreover, the primary Biblical model for understanding the eschatological salvation of God that has now come near in the person and work of his annointed one, Christ Jesus the Lord. That fact, however, certainly (and rightly) does not for the author divorce the idea of jubilee from its social context and import.

In fact, Sloan points out the *necessary* inter-relatedness of the "social" and "spiritual" dimensions of the year of jubilee as it is used and applied in both Isaiah and the gospel of Luke. The author's working out of the theological relationship between these two oft-polarized aspects of the Christian mission (i.e., evangelism and social action) is worthy of very careful consideration by those who would limit the message of Jesus to only one or the other.

There is more to this work than space permits. For example, the author's insistence that the idea of jubilee--because it is woven into the very fabric of Luke's present/future eschatology--is not only a *historical* model for salvation, but is *presently* normative for the church of Jesus Christ.

For these and other reasons, this book comes highly recommended. It is to be hoped that Dr. Sloan will soon provide a popular, more easily readable version of this excellent piece of scholarly work. Studies of this sort need wider dissemination for the increase and edification of God's people and the exacting from them of a greater obedience to the gospel of Jesus Christ.

OLD TESTAMENT AND NEW TESTAMENT

Handbook of Biblical Criticism by Richard N. Soulen. John Knox Press, 1976. 191 pages; $7.95. Reviewed by John E. Hartley, Azusa-Pacific College, Azusa, California

Since even the most elementary work on the Bible are filled with technical terms and built on complex theories concerning the origin of the Bible, Richard N. Soulen, a NT professor at Virginia Union University, has put together a handbook filled with definitions and explanations of them. The author has divided the material into six general categories: 1) words related to the various types of modern critical methodologies; 2) technical terms and phrases including common foreign language expressions; 3) research tools and texts; 4) names of well-known scholars; 5) theological terms; and 6) abbreviations. A fine balanced treatment of both Old and New Testament topics is evident. Most of the entries are very short, precise and easy to understand.

There are a few longer articles, however, including ones on apocalyptic, apocrypha, biblical criticism, exegesis, form criticism, *gnosis*, hermeneutics, legend, literary criticism, narrative, parable, prophecy, quest of the historical Jesus, redaction criticism, structuralism, textual criticism and tradition criticism. These treat the topic's origin and historical development and evaluate its present usage. The author tries to highlight the differences between methodologies in his treatment. The student will find the insightful evauluation helpful and provocative. A bibliography of key works for further study is also provided along with two convenient lists of abbreviations (terms used in textual criticism, classic books in biblical studies).

The weakest section by design is the Names where uneven treatment is evident (example: the weak treatment of W.F. Albright in comparison with the article on Martin Noth. The author also might have included a few contemporary scholars, especially ones leading a current trend (i.e., F.M. Cross and B.S. Childs).

On the whole, however, the author has attained his purpose. The value of the book thus lies in inverse proportion to one's knowledge of biblical studies. The book is a definite help to those confused or discouraged by the vast amount of jargon in books about the Old and New Testaments. Even the advanced student may profit by having a handy book to clarify an issue or to stimulate recall of an important fact. This book is tailor-made to cut through the technical lingo in biblical studies.

The Jewish People in the First Century, vol. II. Edited by S. Safrai and M. Stern. Fortress, 1976. 721 pp. $32.50. Reviewed by E. Earle Ellis, Research Professor of NT Literature New Brunswick (NJ) Theological Seminary

It is over a century now since Alfred Edersheim's widely used *The Life and Times of Jesus the Messiah* was published, and almost as long since the first edition of the work of Emil Schurer, *A History of the Jewish People in the Time of Jesus Christ,* appeared. Schurer has become the classic in the field and is even now in the process of revision. However, under the conviction that something more was needed, a team of Protestant, Catholic and Jewish scholars proposed a multi-volume *Compendia Rerum Judaicarum ad Novum Testamentum.* The present volume completes Section I of *Compendia* and will be succeeded by another two-volume section on oral and literary traditions in Judaism and early Christianity. A final two volumes will consider other themes.

In Schurer's day biblical archeology was in its infancy and the Qumran library was still buried in the caves along the Dead Sea. Recent contributions to historical research from these two areas alone warrant a reassessment of the history of Judaism at the turn of the eras. And, of course, each generation has the task of re-evaluating the heritage of the past in terms of its own special interests and insights. This large undertaking is, therefore, fully justified and is to be heartily welcomed. It will render a much needed service both to the theologian

in his investigations and to the minister in his preaching.

The present volume, which is written for the most part by Jewish scholars, surveys various aspects of social, economic and religious life in first-century Judaism. It does not concern itself directly with the ministry of our Lord or indeed with the Christian mission as such, but it does greatly illumine the context out of which Christianity arose. The 14 chapters consider in turn the social and economic status of Jews in Palestine and in the Diaspora, the place of the family and of education, the role of the calendar and the temple and synagogue in the lives of ordinary people. The later essays discuss the architecture of Palestine and the languages spoken by Jews of the first century. The volume concludes with a discussion of paganism in Palestine and the depiction of Jews in pagan (secular) literature.

It is not possible here to enter into a detailed discussion of each of these essays, and it is obvious that for Christian seminary students and for religion majors oriented toward the New Testament some are more important than others. For example, from inscriptions and other evidence it is now clear that Greek was the first language of a considerable number of Palestinian Jews, including residents of Jerusalem. This raises again the question of language Jesus used in his ministry. More importantly, as I have sought to show in my *Prophecy and Hermeneutic in Early Christianity* (Eerdmans: Grand Rapids, 1978), it suggests a new approach to the form criticism of the Gospels. For even if our Lord usually taught in Aramaic, he had Greek-speaking hearers and followers who, from the beginning, would have needed his teaching in their own language.

This one example illustrates the means by which these essays may serve the New Testament student in unexpected ways. The book does not, unfortunately, have as much specific correlation with New Testament interests as does, for example, the great work of Jeremias on *Jerusalem in the Time of Jesus*. But for the student who is knowledgeable in the New Testament and who is prepared to do his own correlations, it will prove to be a rich mine to be quarried and quarried again.

To find the true cost of a book one should divide the price by the number of years of its usefulness. This is a volume to use for a lifetime and, unlike so many others, it will not soon become dated. Judged in these terms, the price is quite modest, espcially for a student who *deo volente* has thirty or forty years of ministry ahead of him.

OLD TESTAMENT

Exodus: A Study Guide Commentary by F.B. Huey, Jr. Zondervan 1977. 142 pp., $2.50. Reviewed by Samuel J. Schultz, Professor of OT, Wheaton College and Graduate School

Noteworthy is the fact that this author regards the book of Exodus as "written under the inspiration of the Spirit of God" and the Exodus as an historical event asserting that "the faith of Israel finds it origin in a historical Exodus experience and is dependent upon its reality" (p. 90-91). From this perspective F.B. Huey offers a constructive study guide for the book of Exodus.

For college or university students, laypersons, Bible study groups as well as the individual reader, these pages offer a wholesome stimulant for the study of one of the basic books in the OT. The experiences of the Israelites in their relationship with God lend themselves repeatedly to the experiences of modern man. Consequently this study guide may provide a practical and challenging appeal.

With this approach to the book of Exodus, the author delineates the delicate balance between the human and the divine aspects--the natural and super-natural--as exemplified by the plagues. He discusses the magical arts of serpent charming as practiced by Egyptian magicians but takes the text at face value in recognizing the superior power manifested through Moses as God's representative.

The cultural context of Egypt provides a better understanding of the developments during the occurence of the ten plagues in the author's discussion, but he asserts that the "miraculous in the Bible must be taken seriously" and that "the real essence of miracles is the acknowledgement that God is at work." Timing, intensity, and location "affirm God's control of the plagues" (pp. 41-43).

The Sinaitic convenant, the building of the Tabernacle, and the establishment of the priesthood are considered in the context of ancient Near Eastern culture. This offers considerable insight for a better understanding of Israel's laws and regulations as well as the uniqueness of her relgion. Helpful is the correlation of the paragraphs where the instructions are given with the subsequent account of the actual construction of the Tabernacle.

Hebrew words are used throughout this study guide to provide effective illumination of the text. The author, however, does not emphasize them beyond the grasp of the layperson who has no knowledge of the original language.

Although the author develops the theological themes of salvation, redemption, and other doctrines, he does reflect a common approach that "the Christian is under grace instead of the Old Testament legal relationship with God . . ." Was this "legal relationship" a reality under Moses or was it developed by intertestamental Judaism? The author appropriately points out that "the New Testament" constantly links the evidence of our love for our Lord with obedience" (p. 86), but does not Moses do the same in Deuteronomy 5-11 where obedience issues out of a wholehearted commitment and love Godward?

As interest in the reading of the Old Testament books increases this study guide has the potential of extensive circulation for private as well as group study.

PHILOSOPHY

The Christian Mind
by Harry Blamires
Servant Books, 1978, 191 pp.
$3.50, paperback.
Reviewed by Jack Buckley,
Teacher, Covenant Circle
(A Christian Study fellowship)
Berkeley, California

Finally an American publisher has reprinted a significant little English book by a disciple of C.S. Lewis on the problem of secularism. Fifteen years ago Harry Blamires complained in print that English culture showed little evidence of a Christian mind at work. Believers might be devout, even vocal in some cases, but generally no one knew what distinctively Christian thinking looked or sounded like. Given England's unique blend of church and state history, that seemed odd. But the British blend was part of the problem: very few people bothered to think seriously about the ideas and terms commonly used, and increasing secularity in the various disciplines of learning made Christian thinking even more difficult.

The book is timely for contemporary Americans. In our day of an evangelical renaissance of sorts, we are tempted to use lingo in place of thought. What does "born again" really mean? Western culture has forfeited a Christian mindset in whole fields of discourse, so that outside of chruch and private devotions believers today must adopt materialistic words and methods even to begin communicating intelligibly with their neighbors. And now even religious language is being stolen and emptied by the media.

Blamires posits that the great divide between a Christian point of view and a secular one is the Christian's awareness of the supernatural realtiy that touches every part of life. "Modern secular thought ignores the reality beyond this world. It treats this world as The Thing . . . if This World = All that Is, then there is no Greater-than-It to break in upon it." And there is hardly any way for those who believe that God has in fact broken in by the Incarnation to speak meaningfully with those who believe that to be impossible. Thus the inevitable collision, in Blamire's mind, between Christian and secular thinking about the real meaning of things.

Emphasizing the importance of a Christian apprehension of truth, authority, and the value of persons, Blamires graphically illustrates the chasm between Christian and secular mindsets. For example, he cites tributes to Beat Generation writer William Burroughs that use words like "interior discipline," "commitment," "heroism," and "austere" to praise his debauched lifestyle. Such perversion of language, says Blamires, curses modern thought. "... the Christian Church apart, there is no ethical tradition in our midst sufficiently rational and logical to withstand the assaults of modern immoralists." Such logic starts at the baseline of God's reality and revelation of it in Christ. Christians take truth seriously because it has been embodied in human flesh. And the crucifixion makes the Christian indelibly aware of the reality of evil as well.

Blamires jokes that the modern taste for epistemological pudding (stir equal parts of a dozen opinions) simply lays on more junk to be scraped away in getting at truth's hard core. To the Christian mind, he says, truth is a rock, authoritative and constant.

What holds all his argument together is a sacramental sense. For Christians, the material world is hallowed because our Maker has become our Brother. When God made the world, he put his seal of approval on the material; in coming among us to redeem the world, he reaffirmed the goodness of matter. Blamires says that both psychologists and poets know that people long for something more than meets the eye. But their materialistic ministrations fail as radically as do welfare, free sex, and moralism to satisfy our universal yearning for completeness. "What an inspiration it might be," he says, "if the Church could reaffirm sexuality--and all human potentialities for the experience of beauty--in terms of man's hunger for Heaven and God's bountifully showered foretastes of the glory!"

Blamires builds on Charles William's theology of romantic love to make his sacramental point. "The relationship between lover and beloved which emerges is (at its best) the relationship of joyful giving and receiving which ought to join all men together. Already such relationships exist among the perfected in Heaven. And the archetype of such perfected relationships is the coinherence of the Three Persons of the Trinity." At one point, he reduces his argument to the assertion that "nothing which is truly human is outside the scope of theological synthesis." Theological in the sense of aware of God, in a context of supernatural vision that transforms the mundane into a world of gifts meant to be offered back to God in faithful good use.

Blamires wrote a postscript fifteen years ago, saying that Christians would face unprecedented challenge in the next fifty years from an intesified secularism, forces us either to sharpen the Christian mind or withdraw into personal religion. With thirty-five years to go according to use timetable, we look around for evidence of a Christian mind consistently at work. The book is definitely not out of date.

Correction: The October "News & Reviews" erroneously listed the publisher of Alvin Plantinga's God, Freedom and Evil. The book is published by Eerdmans.

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